THE PACIFIC

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Pacific Theo Sem
Reading Room

WHATE'ER MY GOD ORDAINS IS RIGHT.

Whate'er my God ordains is right;
His will is ever just;
Howe'er he orders now my cause,
I will be still and trust,
He is my God;
Though dark my road,
He holds me that I shall not fall,
Wherefore to him I leave it all.

* * * * * * * *

Whate'er my God ordains is right;
He never will deceive;
He leads me by the proper path,
And so to him I cleave,
And take content
What he hath sent;
His hand can turn my griefs away,
And patiently I wait his day.

—Walter B. Giilbert.

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HARRY RAPID AND GEORGE SUREPACE.

Dr. Theodore Cuyler in his late article on "Put on the Check-Rein," draws this impressive picture: "Poor Harry Rapid's young wife called in to inquire if I could recommend a 'very cheap boarding house,' and knew of any place where her husband could find employment. Her face was as faded as her dress. It would have been well if Harry and his broken-down young wife had looked for plain frugal quarters when they began their matrimonial career. But they set up in ambitious style in a fine "flat," with sealskin sacques and a box at the opera and a fast horse for the drive to the beach. Now they have been sold out and are glad to hide in such humble quarters as they can get. I trust that the sharp lesson will not be lost on them. This capsize of h sho y turn-out may teach them that when Satan has a seat "on the box" it is a short road to ruin. Extravagance is one of the devil's baits in these days. It does not only break up homes; it breaks hearts. Both sound sense and moral courage are required by young people to conform to their circumstances and live within their means. The next thing is to know how to use money as a sacred trust and not to spend it in gratifying the lust of the eye, the lust of the flesh, and the pride of life.

In the same counting-room with Harry Rapid a while ago was young George Surepace. He was considered by his companions as decidedly "slow." Some of his fellow clerks made sport of his plain tweed coat and his Puritanical ways; they never could induce George to join one of their clubs, or to go with them to Brighton Beach on Sunday, or take part in a game of "poker" over a glass of wine. He married an industrious girl who, instead of studying Paris fashion-plates, studied how to make both end meet and how to make their cozy house look tidy when husband came home. Mary Surepace will soon be bringing her two rosy children to the Infant Department of the Sunday-school, and George is already the leading man in the Society of Christian Endeavor. The other day he gave a spare ten dollars to his old fellow-clerk, Harry Rapid, in order to aid him in getting his watch out of pawn. I have watched these two young couples; it was the old race between the fast hare and the jogging tortoise; the hare has run himself out of breath and out of character; the slow and careful tortoise has won the race."—Baltimore Methodist.

Kindness is catching, and if you go around with a thoroughly developed case, your neighbors will be sure to get it. Be kind one to another.

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

W. W FERRIER, Editor.

San Francisco, Cal. February 15, 1906.

THE ASIATICS AND THE FUTURE.

The editor of The Argonaut desires to be dead and deeply buried before the period of the amalgamation of the Asiatic and European and kindred races, of which there is now and then a prediction. And of course he will have his desire. Such a mingling of races, if it is ever to be, will not come about in the near future. That it is one of the probabilities of the future there are many reasons for believing; and why any one should deprecate it we are unable to see. Some of the best blood of the nation has not been averse to flowing down the future in the veins of the descendants of the Ah Fong girls of Honolulu, the offspring of a Chinese father and a Portugese mother. and a cultured Chinese is to be preferred to many of the uncultured people of other nations with whom we do not hear objections to mating. A few Sundays ago the present writer was riding on the street car between Berkeley and Oakland. On the car were two fine looking, intellectual young Chinese. They were University students on their way to church in Oakland. On the same car were people of our own race whom we compared in various ways with the Asiatics, much to the credit and advantage of the latter. There are many reasons for the belief that those two Chinese would make better husbands for young American women than would hundreds of our own young men in the cities on San Francisco bay. We would not say this of all Chinese; but of these two Americanized cultured young men we do not hesitate to say it. And when we think of the intermarriage of Asiatics and Europeans or Americans to any great extent, we think always of those who have become what these young men are, or more.

Today there is going about among the Indians of the Northwest, assigning to them family names, a man highly honored throughout the land who thirty years ago was a savage on those western plains. Reference is to Dr. Charles Eastman who has as wife a gifted woman of Puritan ancestry—Elaine Goodale, who had gained national fame as a poet before she was eighteen.

Indian blood flows in the veins of some of the best men and women in our land, was not one of the great generals of our civil war of Indian descent? And was there not Indian blood in the veins of one of the pioneer missionaries to the Pacific coast, who has left the impress of his life on more of the churches than any other man who has ever labored on our shores? The Indians are of no higher breed than the Asiatics. The probabilities are that the Indians on the Pacific coast came originally from Asia.

Away with our foolish race pride! God will burn it out of us, if it is not cast aside. The ends of the world are being drawn together. The future with the wonders of its civilization is as much for the Mongolian as it is for the Caucasian; the people of Asia bid fair to advance to as high a plane of life as do the European and American, and the time is coming when their inter-marriage will cause no more consternation than will that of Englishman and German.

That this mingling will come about to any great extent in the near future we do not believe; but that in the evolutions of the ages it will come to some extent and far more than many people dream of today we do believe.

As these lines are being written a press dispatch brings to our notice words of the Hon. John W. Foster of Washington, D. C., at a reception to the noted Chinese Commissioners soon after their arrival in New York: "When I meet a Chinese gentleman," said Mr. Foster, "I have the impulse to stand uncovered in his presence and to make a profound bow out of respect to his great empire and race, antedating in their existence and civilization all others of which we have any record, with achievements unsurpassed in literature, in philosophy, in art, and in useful inventions."

And then Mr. Foster added: "The message we bring them tonight is that the institution which has done most to make our country great and happy is that which many centuries ago was brought to our forefathers from Rome. That institution—Christianity—has permeated our entire public and social fabric and is the foundation on which we rest."

That Christianity which came from Rome to our forefathers and which has made our nation what it is today is being tried and tested as never before. It is for us to show to our neighbors just across the ocean that it is a world religion, that it was meant to fill out that which is lacking in theirs; and this can be done only by neighborliness as Christ taught neighborliness.

The Chinese are highly observant. They are looking at us and our institutions now with great acuteness of vision. When the Imperial Commissioners were about to leave Chicago they were asked what in that city had most impressed them and viceroy Tuan Fang replied: "Public care of the insane; the house where

the lady was, and the Young Men's Christian Association building." "The house where the lady was," is the far-famed Hull House where Jane Adams has for many years been doing her noble work for the poor and needy in that great city.

Significant reply!

In a recent magazine article the Rev. Dr. W. A. P. Martin, one of China's most noted missionaries, says of Japan and China: "To maintain our influence in the one and regain it in the other it is indispensable that we make justice and humanity conspicuous in our dealings with both empires."

It is the things that are founded in justice and humanity that are impressing most highly our distinguished Chinese visitors, and herein is a suggestion for the American people as they face the world's great future with the Chinese millions just awakening to the higher possibilities of life. In the world's onward march it is for us to lead them or they will step to the front as the bearers of progress and we as a people shall go back into merited oblivion. We are not the people, the only people, and wisdom will not die with us.

We hope to see very soon such action by Congress as will set this nation right in its treatment of the Chinese. It is as that eminent authority on Chinese matters says: "This boycott is a portentous sign of the awakening of a great people whose interest and feelings are not to be trifled with. It required hard blows oft repeated to rouse the sleeping giant. But he is no longer indifferent to the opinions of the world or to the treatment that he receives at the hands of other nations."

As we write this editorial twenty-five hundred miles from San Francisco there lies before us a daily paper containing account of great apprehension on the part of Americans in China and of renewed and increasing anger on the part of the Chinese at our apathy and delay. At the same time the mail brings from San Francisco a copy of The Chronicle in which is repeated for the hundredth time the idle tale that the Chinese have no ground for complaint against us. Alas, that we should have a paper so blind to the facts in the case!

THE TRI-CHURCH COUNCIL.

Three Great Religious Bodies Laying the Foundations of Organic Unity.

This council, composed of representatives of the Congregational, United Brethren, and Methodist Protestant churches throughout the United States, got down to business in the very beginning of its meetings at Dayton, Ohio, last week.

There was a feeling on the part of some that the most that could be hoped for from the council was a close federation which would in time open up the way for the organic unity of the three denominations. But many had gone there with the determination that something more than federation must be brought about.

As soon as the opening address had been made by Dr. Washington Gladden on Wednesday morning, Dr. T. H. Lewis, president of a Methodist Protestant college, in Maryland, arose and presented a resolution which set forth as the sense of the council that immediate organic unity was the thing to be sought. This was referred to a committee of nine and was reported back in the following shape and unanimously adopted:

"We, the representatives of the Congregational, the United Brethren and the Methodist churches, having assembled in obedience to the commission of our respective churches, do hereby begin our deliberations with the declaration that our first and chief business is to provide for the organic union of these three bodies, and, believing that such a result is practicable and will meet the expectations of those we represent; therefore

"Resolved, That for the accomplishment of this purpose a committee be at once appointed, consisting of 15 members from each of these churches, to consider questions of doctrines, of polity and of vested interests, who shall meet at once, and report to this body with a view of showing what progress is possible and to indicate what time may be necessary to complete the work."

This committee set to work at once, and late in the day reported hopeful progress. In the meantime such parts of the programme as could be carried out during the absence of so large a body of men from the council were proceeded with, and some valuable addresses were heard.

In his opening address Dr. Gladden had expressed the profound conviction that something other than the will of man was in this movement. He told of obstacles which had appeared hertofore in the progress of the movement and how in strange and unexpected ways they had disappeared, and expressed the belief that it would be so with whatever obstacles might be seen now or might appear in the future. "There are difficulties to overcome," said Dr. Gladden, "but we are here to overcome them. That is our business here if we have any business here at all." And hearty applause followed.

Dr. Gladden was of opinion that it would take time to work out this union, but he thought that it was the Lord's will that it should be worked out. "We are called as Christians to a service which always demands sacrifice," said Dr. Gladden. "And this is demanded of churches as well as of individuals. A willingness to give up is the first essential; and yet I think that we shall find in the end that the things we shall have to give up are not very important."

The moderator, who was the Rev. Dr. Stephens, chancellor of the Methodist Protestant college at Kansas City, said in his address that if federation were all that it was hoped to accomplish, the delegates might as well exchange greetings and go home, that the recent federation conference in New York had forestalled them in that. This address pressed for the most speedy advance toward organic unity that the careful deliberation of the council should show to be possible. It was shown that God is everywhere today mobilizing his forces, and that the unity of spirit that had manifested itself so widely of late was preparing the church to enter into closer organic life. "When love possesses men," said Dr. Stephens, "then will they be both free and united." Sacrifice, it was said, is at the very foundatoin of integration. The way of the cross is the way of life. Nothing short of a burning desire for the propagation of eternal life can lift us up and bind us together. If our union is real it will be because we drink deep at the fountain of life.

Dr. Stephens expressed the belief that the world is hungering for such a knowledge of God as it will never receive under a divided church.

Among the addresses given while the committee

of 45 was working, was one by Secretary Barton of the American Board who showed how easy it would be for the Congregationalists, the United Brethren and the Methodist Protestants to co-ordinate their foreign missionary work.

There was not an address that did not give encouragement for going forward in the movement for the organic unity of the three denominations.

Bishop Mills of the United Brethren church gave some valuable suggestions for a campaign of education among the adherents of the three denominations, stating that he found the greatest barrier to union being a lack of information.

At this writing nothing has been said in the council concerning the name of the body should organic unity be effected. But among the names suggested in outside conversation has been "The United Church of Christ in America."

In a preliminary meeting held by the Congregationalists, Dr. Dunning, editor of The Congregationalist, said that he would be willing to surrender the name "Congregational," and would welcome any authority that would not be incompatible with the independence of the local church.

The Rev. Dr. Chandler of Wisconsin said in the same meeting concerning the United Brtehren and Methodist Protestants: "We need them more than they need us."

Statement of Faith.

The committee reported the following statement of faith, which was about to be adopted by the Council on Thursday afternoon. The indications were that only slight changes, if any, would be made:

We, the representatives of the Congregational Churches, the Church of the United Brethren in Christ, and the Methodist Protestant Church, rejoice at this time to enter into union with one another, through the grace of our Lord Jesus Christ, in the love of God, and for fellowship in the Holy Spirit. In this solemn act of faith and obedience towards the great Head of the Church, we do most humbly and confidently make testimony of our faith and heartily renew the consecration of our lives to him and to the service of mankind.

1. Our bond of union consists in that inward and personal faith in Jesus Christ as our divine Savior and Lord on which all our churches are founded; also in our acceptance of the Holy Scriptures as the inspired source of our faith and the supreme standard of Christian truth; and, further, in one consent to the teaching of the ancient symbols of the undivided church, and to that substance of Christian doctrine which is common to the creeds and confessions which we have inherited from the past. But we humbly depend, as did our fathers, on the continued guidance of the Holy Spirit to lead us into all truth.

2. We believe that God, the Father and Lord of all, did send his Son Jesus Christ to redeem us from sin and death by the perfect obedience of his holy will in life, by the sacrifice of himself on the cross, and by his glorious resurrection from the dead.

3. We believe that the Holy Spirit, the Spirit of God and of Christ, moves in the hearts of men, calling them through the gospel of repentance and faith, awakening in them spiritual sorrow for past sin and confidence in the mercy of God, together with new desires and a new power to obey his will by his glorious resurrection from the dead.

4. We believe that those of the sons of men, who, hearing God's calls of divine love, do heartily put their trust in the Savior whom his love provided, are assured by his word of his most fatherly forgiveness, of his free and perfect favor, and the presence of his Spirit in their hearts, and cherish the hope of a blessed immortality.

5. We believe that all who are through faith the children of God, constitute the church of Christ, the spiritual body of which he is the head, that he has appointed them to proclaim his gospel to all mankind, to manifest in their character and conduct the fruit of his Spirit, that he has granted them freedom to create such officers and institutions as may in each generation serve unto those ends, and that for the comfort of our faith he has given to this church the sacred ordinances of baptism and the Lord's Supper.

6. We believe that according to Christ's law men of the Christian faith exist for the service of man, not only in holding forth the word of life, but in the support of works and institutions of piety and charity, in the maintenance of human freedom, in the deliverance of all those who are oppressed, in the enforcement of civic justice, and the rebuke of all unrighteousness.

Possessed of these convictions, both as truths which we do most firmly hold, and acts of faith which spring from our hearts, we do, therefore, in the happy consummation of this union, and in the name of all the churches which we represent, commit ourselves, body, soul, and spirit, to the faith, love, and service of him who made us and saved us, the everlasting God, our Father, Redeemer, and Lord. To him be ascribed all praise and dominion, and glory, world without end, Amen.

At the last session of the Council on Thursday there was considerable discussion as to the name of the united church. It was found that this would be the most difficult matter for discussion; and the Congregationalists in separate meeting that evening recommended that the choice of name be left in abeyance until other matters relating to the union had been settled. If this should be adopted it will leave the question of the name open for a year or two. Some desired to have it "The United Congregational Church." But it is safe to say that the word Congregational will not appear in the name. It may be "The United Church of America." The objection to this name was that it assumed too much and might be regarded as presumptious.

Vested Interests.

The committee on Vested Interests reported as follows:

It is the judgment of this sub-committee that the denominational organizations and property and vested interests present no insuperable obstacle to the organic union of the three denominations. The details of this union, however, are so numerous that it will require much thought and consideration to mature plans for definite action.

We recommend, therefore, that this sub-committee on Vested Interests be continued as a sub-committee or a standing committee, with instruction to go forward in the preparation of plans for the unification of those interests, and that the proper authorities of each denomination in it fill vacancies occurring in their number.

So thorough has been the work of the committees and so great is the desire for the unity of the churches that there is no doubt as to the adoption of these re-

ports and the beginning of a united organization on the basis therein set forth.

It is in such form as herein outlined that the matter will go to the different denominations for final action. Two or three years will be required for the completion of the work, and there will be modifications; but it is evident that what is likely to be known as "The United Church of America," has been launched at this meeting in Dayton. That it will so lay its foundations as to bring into it in the near future many other denominations is the hope of the present writer. So shall it be for the good of man and the glory of God!

Dayton, Ohio, Feb. 9, 1906.

The Polity.

The committee on polity presented a report which was adopted by the representatives of the three denominations, in separate meetings late Thursday night, and was in readiness for the final vote of the council on Friday morning. The passage of the same by a practically unanimous vote was beyond question:

The report on Polity had some preliminary and basic statements as to the preservation of the independence of the local churches, and was then as follows:

1. (a) In accordance with these principles we recommend the following plan of organization:

2. The Various Conferences, etc.

(a) The local churches shall be left free to conduct their worship and business as their present customs provide.

(b) It is suggested that so far as may be the churches in separate districts be united in district conferences, which shall provide for fellowship and care of the churches connected with them.

(c) There shall be constituted annual conferences of the ministers and representatives elected from churches and pastoral charges; and their territory limits shall be fixed by a commission of the representatives of the three bodies in the state.

(d) It is recommended that the national conference shall be constituted after the following manner:

Each district conference shall present to the annual conference the names of two persons, one lay and one clerical, from which as a whole the annual conference shall elect delegates to the national conference on the basis of one to every ten thousand and one for each major fraction thereof. In case an annual conference is not fully organized into district conferences, the annual conference shall elect such delegates according to its own methods.

The annual conference shall also be empowered to elect, on the same basis of representation, delegates to the national conference, provided, however, that each annual conference shall have at least one delegate.

We further recommend that the appointment be distributed as equally as possible between the clerical and lay delegates.

It shall be in the power of the national conference to change the ratio of representation, according as necessity may require.

3. Officers and Their Duties.

(a) In the national conference there shall be elected a president, who shall preside over this body and hold office until the next annual meeting; he also shall give his whole time to the work of the united churches, and annually, in connection with one representative from each department of church work, he shall hold meetings to plan for the work of the church.

(b) In each annual conference there shall be elected a committee to aid in keeping the churches supplied with pastors. Each annual conference shall determine for itself the mode of supplying the churches with pastors.

(c In each annual conference there shall be elected one or more superintendents, who shall preside at the sessions of the annual conferences, and over the meetings of the committee of ministerial supply, and shall give their whole time to the general work of the church within the bounds of their respective annual conferences.

4. Ministerial Standing.

(a) All ministers in good standing in any of the denominations represented in this union shall be ministers of this new body. All licentiates shall retain their standing for the period of their licensure.

All ministers under suspension shall look for relief from their disabilities from the body that imposed the restrictions. This shall hold until new rules are formulated for licensure, ordination, and ministerial standing.

(b) Ministerial standing shall be in the district conferences or in the annual conferences, as may be determined by each annual conference.

The Bystander.

Deacon Dexter's Anniversary.

Last Thursday evening Deacon and Mrs. Dexter marched down the aisle of the First Church to the music of Mendelssohn's Wedding March. The occasion was their fiftieth wedding anniversary. Pretty little Miss Adams was the maid of honor. Her father followed, and made a felicitous address. Mr. Symonds made a happy speech and presented the couple with fifty dollars in gold on behalf of the members of the First Church. These honors were borne modestly by Mr. and Mrs. Dexter.

Deacon Dexter has been an officer in the First Church for many years, and is now the senior deacon. A large number of friends offered their hearty congratulations, and the good couple were made abundantly happy.

Torrey in Philadelphia.

Torrey and Alexander opened their meetings in the conservative old city of Philadelphia under the most favorable auspices. Nearly 6000 persons crowded into Second Regiment Armory twice the first day of the special services. In the evening three neighboring churches were filled to overflowing, as all could not get in to the armory.

The meetings will continue for three months, with two services every day. Mr. Alexander, from reports received from the East has made a great success of the singing. Not only does he train the immense choir, but turns the congregation into a choir, and the result is most effective. Mr. Torrey's first sermon was on the text "He that winneth souls is wise."

There is a good deal of opposition from various quarters against these evangelists. Perhaps the most notable critic is Dr. Cadman of the Central Congregational Church, Brooklyn, who has received some of his impressions from his brethren across the sea. In Bradford, England, the more liberal minded preachers issued a book in which was published their ob-

jections to the theology and methods of Dr. Torrey. It appears that the evangelist has a good deal to say about the views and habits of his ministerial brethren, and quite naturally a good deal of strife is stirred up. If Paul should arrive in this country, he probably would stir up strife too. We must not look for perfection in evangelists. Usually they are energetic men of conviction. The prophets were brusque. They did not speak in oil. They ran against things. An evangelist is one who runs against things very hard. That is his business. None of us care to be banged or thumped, but one way to get the dust out of the carpet is to pound it. There is a good deal of dust in our American carpets, and welcome to the man who can raise a dust. Let him come, and if he says things that are not very polite, let us grin and bear it. We cannot always agree in doctrinal matters, but let us not be thin-skinned.

The meetings in Philadelphia promise to be a great success, and, strange enough, the chairman of the executive committee is the rector of Trinity Episcopal Church.

The Bystander would suggest that the committee on arrangements in San Francisco, seek the co-operation of Bishop Nichols, and the Episcopalians in this region.

THE PRISONER AND THE STATE.

By W. Almont Gates.

[Synopsis of an address given at the State Conference of Charities and Corrections at Los Angeles, by W. Almont Gates, secretary State Board of Charities and Corrections.]

In all ages of the world's history there have been men and women who have resisted the restraints of social laws and have been ruled solely by their own desires. These are the natural criminals. Others have violated laws through sudden temptation or mistake and are accidental criminals. Still others who have chosen crime as a career and are the business criminals. To protect society against these classes laws have been enacted and prisons constructed. It was an old idea that so much imprisonment should be dealt out for so much crime—an eye for an eye. We punish crime today for three reasons but revenge is not one of them. First, that the prisoner may be deprived of the opportunity to commit crime. Second, that the example of his punishment may act as a deterrent to others; and third, that during his confinement in prison the state may have an opportunity to train him for a useful citizen—that is, reform him.

The following are essential provisions in a good prison system:

First—The segregation and proper classification of prisoners. For this purpose two separate and distinct prisons for adults are necessary, so that there may be a division into two classes, which are to be treated so differently that they cannot properly be managed in the same institution. To one of these prisons should be sent those between 16 and 30 years of age who have never before been convicted of felony. To the other should be sent the older and more hardened class, a class not altogether hopeless but one whose influence over the younger, if allowed to associate together, is bad. The first of these prisons should be managed along educational lines. In the other the prisoners have passed the educational age and should be made to labor at such occupations as will contribute to their support. Beyond this, much the same treatment may be given to both classes.

Second—There should be a separate cell for each prisoner and never should more than one prisoner occupy the same cell at the same time.

Third—From the time the prisoner leaves his cell in the morning until he is locked in at night he should have no idle time on his hands.

Fourth—The prisoner should not be permitted to hold any general conversation with other prisoners or to enter into any association with them except those of the workshop or class room.

Fifth—There should be a system of grades and merits. In the modern reformatory are three grades or classes, and the prisoner on arrival enters the middle class and is dressed in a blue-gray suit. From this class he can rise to the first or fall to the third, according to his work and demeanor.

Sixth—The sentence should be indeterminate, that is, the judge sentencing the criminal to prison should not fix any limit to the time he shall remain there. This officer usually measures off so much imprisonment for so much crime, and the prisoner is impressed with the idea of retributive justice—paying the penalty. A criminal should be sent to the prison until cured, the same as an insane man is sent to an insane hospital. Both are mental defectives.

Seventh—When the prisoner has reached that state when he can be called cured he should be placed out on parole in good employment, and under the watchful care of the prison agent. This is merely a trial, and if found successful after a proper time the prisoner may receive his final discharge. But no prisoner can be paroled except from the first grade, and no prisoner discharged except from parole.

The good intentions of the prisoner may be tested by asking him to give to the Warden his life history with names of persons and places so that every step may be easily verified. When the man will give this willingly and truthfully it is strong evidence that his intentions are right. In many instances crime may be uncovered for which restitution can be made, and this should be required of the prisoner when possible.

When finally discharged the prisoner must be impressed with another fact, that, considering what has been done for him, if he reverts to a criminal life and is returned to prison his stay necessarily must be so long as to make it practically a life sentence. This will destroy the business of crime.

The records of reformatories covering a period of several years show that over seventy-five per cent of their inmates are reformed. The records of the penitentaries show a result not far behind that of the reformatories. This system saves men and therefore should strongly appeal to that great body of the community who believe that men are worth saving.

The saving to the state in dollars by the reclamation of large numbers of criminals cannot be estimated. We have more than six hundred men who are serving more than their first term in our prisons. There are at least five hundred more who have served former terms in other prisons. We have one man serving his ninth term, seven their eighth term and so on. It costs, on the average, one thousand dollars to convict a criminal and it is estimated by the best penologists that a criminal at large costs the community upon which he preys at least sixteen hundred dollars a year. He is at large probably an average of two years time and his cost before his return will exceed, undoubtedly,

four thousand dollars. This expense could be saved by keeping him in prison until cured or dead.

We have in this state two prisons, in them the old and the young, the hardened criminal and the first offender are confined together. An old man comes for his ninth term and a boy fourteen years of age arrives in knee pants to serve his first term. With the exception of two or three boys these prisoners mingle promiscuously, regale the stories of their crimes, real and imaginary, play games, smoke cigarettes and do some work. There is a prison society and it has its caste and its social lions. The latter are the criminal heroes. The natural criminals enjoy life here except when laid away to cool in the strait-jacket. Their school is the school of crime. They come out much more determined and far better prepared to lead a life of crime than when they went in. The state gives them five dollars and a telltale suit of clothes, casts them again upon the great sea of life and tells them to sink or swim. As they toss about in the tides and eddies of this great sea, we of the select class look upon them, gather our clothes around us and refuse even to throw them a life-preserver. Down they go again into the mud and mire of crime.

These men must live. Many of them would not work if they could. Some of them would but cannot get the opportunity. If by accident one gets a place other discharged convicts locate him and black-mail him out of his job. We are teaching men how to be criminals and then compelling them to be criminals or starve.

Are the results satisfactory? Are we not reaping the crops we have sown? On July first last we had in the two state prisons 2,601 men and 26 women. In comparison with other states we had last spring 272 more prisoners than Ohio, 690 more than Indiana, 1,177 more than Michigan, 1,577 more than Minnesota, 1,679 more than Iowa. Any one of these states is larger than California, and some of them have a larger urban population. In fact the ratio of state prisoners to the population is greater in California than in any other of the larger states of the Union. Our increase is rapid, that for the last year being 245. Notwithstanding our large number of prisoners, a distinguished Superior Judge recently said that more criminals escaped punishment in California than in other states.

I am sorry to state these facts. I do so that you may know them and furnish the remedy. This lies with the citizens of the state. It is the system that is to blame and the people are responsible for the system. For the last ten years the Board of Prison Directors have asked for the power and means to change this system. The last Legislature granted liberally the money necessary to build new cell houses so that each prisoner may have a single cell. No provision, however, has been made for segregating the younger prisoners into a reformatory. This can be done by converting either one of the present prisons, probably Folsom, or the Preston School of Industry, into such an institution. If neither of these suggestions is found practicable, then it will be necessary to build a new reformatory.

We should enact an indeterminate sentence and parole law and provide an agent for paroled prisoners. The "grades and merits" system should be established and, finally, our prison labor system should be reorganized upon lines that will produce a larger income.

In those States with which I have compared our own the reformatory system here outlined is, in the main, followed. These states have reduced their prison population, as compared with us, from one hundred to three hundred per cent. It is not unreasonable to say that we can do the same. Many of our criminals have come here from other states on account of the introduction of these reforms there. Such a system inaugurated here would, when the present term of these men expires, drive them out of the State, compel them to quit crime, or lock them up for life. It will also stop others from coming. They like our present system. If he must go to prison the criminal prefers our kind. California, among criminals, is considered a good field, a fine climate, and "easy."

The reversal of our system is necessary for our own protection. I am fully convinced that the system here presented, if adopted and carried out, will, in ten years, reduce our ratio of prisoners to the population one half; reduce undetected and unpunished crime two-thirds; and the cost of crime to the state three-fourths. Is not this result worth striving for? Is it not a duty we owe to the prisoner, to the state and to society? I appeal to you as citizens of this state to perform this duty and place California toward the front in the onward march of civilization.

The Paragraph Club

Enriching One's Life.

In December last I chanced to hear a woman of my acquaintance ask her husband to be sure to save the copy of the daily paper containing the President's Message, that she might read it as soon as she could find time. What is more, I discovered that she actually read it, from beginning to end. It was a stimulating experience. For be it known that she was not a woman with aspirations for a part in public life, but a mother with a young child in whom her daily interest was largely concerned, and a "home body" in every sense of the word. She does not, I happen to know, believe in Woman's suffrage, and she had not even a club paper to write on any public question. Why, then, did she wish to read through one of the longest presidential messages on record? Simply because she has a live interest in the world in general, and in her country and its progress in particular. I wonder how many voting male citizens of the same town read that message as conscientiously and as interestedly? The same woman was reading, within a few months of the same time, Professor Palmer's lectures on "The Nature of Goodness" Sidgwick's "Essay on Thackeray," Voltaire's "History of Charles the Twelfth," and Mrs. Charlotte Gilman's book on "The Home;"—none of these for any task, but as interests opening up large avenues of thought in leisure moments saved from the full hours of wifely and motherly occupation. Such an example, I say, is stimulating; and not to women only, but to men. How few of us try to keep in touch, by our reading, with those serious subjects in which we all have an interest and yet which have no immediate connection with our daily shop-work,—religion, our country, social progress, literature! Surely for those who do so, life must be a far richer thing.

How We are Graded.

One of the most difficult tasks in the world is the marking or grading of other people's work, such as teachers and examiners of every kind have to engage

in. Every mother knows how perplexed and disgusted she is by the teacher's estimates of her child's work; —how in the subject over which she knows Johnnie has worked hardest he is given a D, while in something that he knows and cares little about he gets a B. And college students have traditions that the professors weigh their papers, or count the pages, or do almost anything except to estimate them judiciously. There is a basis for all this: the teacher himself will tell you how much guess-work goes into these marks, no matter how conscientious his effort. For, what can he do when it is a choice between marking the student's capacity and his attainment, his faithfulness and his understanding, his aim and his results? No sure standard has ever been found. And in trying to get standards for the larger estimates of character and of successful living, it is quite as hard to be satisfied. On this matter Robert Browning had a doctrine that runs through all his poetry. It was this: That man is to be judged by what he aims at, not by what he reaches.

"All I could never be,
All men ignored in me,
That I was worth to God."

And again, "All we have hoped or willed or dreamed of good shall exist." Of course, he did not mean by this that an amiable disposition takes the place of active conduct, but that a genuine desire to be and do what is good can be tested only by Him who knows the essence of that desire—not by those who see its imperfect accomplishment. This seems to be a sound doctrine. The good teacher knows that, however he is required to mark under the rules, it is the student's aims and ideals that he most values. And St. Paul seems to have estimated his own attainment by the same theory, when he said: "I count not myself to have apprehended, but I press toward the mark."

The Children's Choir.

I think it was the pastor's idea; for he is a man of many inventions, and is always looking for better ways of doing things. We have got the greater part of the boys and girls into the church choir. In our little village church that means about thirty or thirty-five voices. Adding the young men and women who form the grown-up part of the choir, the membership is about fifty. The adult choir sings the anthems alone; the children assist in the hymns. The regular choir practice is held during the week, but the leader gives the children a rehearsal of their own on Sunday afternoon. They are singing the great hymns, the kind that live because they have the right to live. There is no attempt to select hymns of a specially "juvenile" quality.

The results of our little experiment inspire such enthusiasm and sanguine hope that the word ought to be passed along. Our congregational singing surpasses any I ever heard in services of a like sort. It is in some measure the work of the children's voices; but I think it is even more the inspiration of their example and the joy of looking into their faces that sets all hearts aglow with the desire to worship God in song. Here are the children of the church having a worthy part in its public worship, learning to think of it as their church and their service. They enjoy it, and they take pride in it. The plan is a fine success.

My thoughts go back to a summer vacation in a little mountain town in Northern Germany, where I first saw this sort of a children's choir. Nobody knows what congregational singing is capable of until he has heard the German people in their own churches. It was a village of miners and peasants; but all the children went to church, and all of them sang like little seraphs. And the older people sang also, because they had learned when they were children. Since that experience I have dreamed of seeing like conditions in our American church life. It is almost literally a dream come true to have the children singing right here in our own church. The strange thing is that we waited so long, For it is not hard to bring it about. It is as easy as trying.

If anybody doubts it, let him try it.

Laying Foundations.

My diligent friend is writing a book on the ideals of citizenship, and I am interested in the way he goes about it. It would be easy to skirmish about among current discussions and magazine literature for six weeks and to produce a "timely" book full of fire and force. That is the way most of us would do it.

But this author has odd notions. He persists in thinking it worth while to read and think beyond the boundaries of his immediate subject. Somehow the present problems of Amercan citizenship connect themselves in his thought with everything notable in the history and politics of the past. The list of books he has read in direct preparation for his task is highly significant. Among ancient writers, the book of Job, and certain works of Plato, Plutarch, Tacitus, and Epictetus. Among mediaeval or early modern writers, Dante, Machiavelli, Shakespeare (the historical plays), More and Paschal. In modern literature his list includes the Federalist, Montesquieu, Bryce, Guizot, Maine's Ancient Law, Burckhardt's Renaissance, Shaler's The Citizen, Froude's Essays, Lowell's Democracy, Muirhead's Roman Law, Besant's East London, Steffens' Shame of the Cities, Dole's Talk About Law, Lindsay's Problem of the Children, and a number of less notable books. These books are not skimmed, but read through. Besides them, a large number of articles in the Encyclopedia Brittannica, and a vast amount of magazine literature. It is an impressive showing.

This author is reading and writing in a leisurely way. It is another of his illusions that all time is his until his task is complete. Such a story sounds like a parable. Few of us have the patience or faith to work in this spirit. I remember that the historian Prescott studied his subject and its settings for ten years before he put pen to paper. This neighbor of mine is better than a parable to me. He is life in the right terms. I am interested in his work. I want to see his book. It will not be large. It is certain to be modest. It may be "timely" in the good sense. But I look to find in it the qualities which defy time. He knows how to lay foundations.

The February St. Nicholas for Young Folks, has among its articles the following: A continued article on the Boy Life of Lincoln. The Tropical city of charming Caracas. The Language of the Map, which will help boys and girls to think. There are many beautiful illustrations.

In Russia almost all the great organizations which demanded universal suffrage declared in their resolutions that it must be "without distinction of sex, religion or nationality."

THE RELIGIOUS EDUCATION OF THE ADULTS IN THE CHURCH.

By Arley Barthlow Show.

[A paper read before the General Association at Palo Alto, September 21, 1905, by Arley Barthlow Show.]

The mission of the church is to all the people. Its various activities are to reach all and bring them good according to their several needs. In this broad principle lies the sufficient reason for including the grown-ups in any consideration of the educational functions of the church.

In many ways the adults in our churches are the most difficult group to reach with religious instruction. Their minds are less open to new truth than the minds of children and youth. They are less "docile" in the real sense of the word. They have more prejudices and preoccupations to overcome. They have less time for reading and reflection, or think they have, than the younger people in our churches. In consequence of these conditions, the tendency toward a stereotyped and unprogressive intellectual life manifests itself quite generally among the adults in the church, even as among the adults outside. For the educational problem of the church in relation to its adult membership is only a phase of the general problem of prolonging the period of growth and intellectual receptivity among grown-up people at large. I think I shall not be misunderstood if I affirm that it is easier to keep Christian people open-hearted than it is to keep them open-minded. They respond more readily to moral and spiritual appeals than they do to fresh phases of truth. This inclination is surely better than the opposite one would be; but it increases the difficulty of sustaining the period of mental growth and of the expanding intellectual horizon. One may readily concede the possibility and the oft-repeated fact of steady growth in moral and spiritual life; but assuredly the best education calls forth all the resources of the mind and puts all the faculties into the growing process. In consequence it seems to me obvious that sound religious education must require not merely the superficial stimulus of the emotions, or even the deeper stirrings of religious motive; but it must reach down and out into the realm of positive knowledge and sober thought.

On the basis of this broad principle, three of the ordinary forms of church activity are calculated to help on the educational process as applied to adults.

I. The first is found in **the educational value of the pulpit.** In far larger degree than we often think, the ordinary ministrations of the pulpit contribute an enlarging element to the intellectual life of the men and women who worship in our churches. In any community or social group I think it will be found that the people who habitually attend church have a broader intellectual outlook, a quicker intelligence, and a wider range of fundamental knowledge, than people who are outside the churches. With all its limitations, the preaching in our pulpits has a distinct value as a discipline in truth. From the pulpit there comes down to the pews not only much concrete and illuminating fact, but also much strong incentive to individual thinking, much opening of undiscovered avenues into the realm of great truths. It is not the primary office of the pulpit impart information; nor is the imparting of information the ideal end of education. But if instead of information we say instruction, I know of no word that more nearly covers the larger mission of the pulpit. It is to give instruction, to teach the truth, that through the truth men may be free. The pulpit has no room for laborious exegesis, or historical pedantry, or doctrinal quibbles; but it has a splendid place for the best powers of the best minds in the proclamation of the living truth. That is a service in education which the church ought never to remit.

II. The second line of suggestion relates to the work of the church in **guiding the reading of its membership**. This is largely an **unused** resource. Christian people, like others, read too much and too little. We dissipate our intellectual force on newspapers, cheap magazines, and ephemeral novels, and have neither time nor inclination for more serious nutrition. Very few among the good men and women in our churches ever read a solid book. We think we lack the time, when the real defect is in the disposition. Books on economic and social problems are for lawyers and statesmen; books of history, philosophy, and science for teachers and professional men; books on religion and morals for ministers and theologians; but no books are for us.

So I say here is largely an unused resource. It is not the end of the Christian life to read books, even good books; but the reading of good books may contribute quite materially to that end. Any good book is a contribution to sound religious education. Such works as Booker T. Washington's **Up from Slavery**, John Morley's **Life of Gladstone**, or the nature studies of John Burroughs and John Muir, may be more truly religious reading in their grip on the soul than the newest exposition of the Thirty-nine Articles or the latest treatise on the Trinity. In many communities of this state and other states the simulus to such reading comes more naturally through the church than through any other agency. Making allowance for local conditions, for the lions in the way of almost every earnest worker, it seems to me there yet remains much legitimate and rewarding work for the church to do. Were I a young minister to-day, I would make a strong stand for that sort of thing. I would try to scatter the contagion of good literature. Beginning with the members of my church and congregation, I would reach out as widely as I might into the life about me. And I would make it the central principle of my endeavor to get into the lives of the busy people of mature years whose days of intellectual growth seemed all behind them.

It seems to me valid to affirm that the intellectual health of Protestantism depends upon the degree in which the laity does its thinking. We have not, like the Romanist, committed the custody of the truth into the hands of an infallible priesthood. The truth is in our hands. The clergy are our leaders but not our substitutes. The church needs always prophets like Phillips Brooks and Charles Spurgeon and Lyman Abbott and Washington Gladden to proclaim the truth; but it needs as truly a multitude of others who can stand up in their own conviction and approve the message of the prophet. Many of these great leaders never come within the circle of our lives, so that we can hear their living voices. But we can find them and listen to their counsel in their books. The book is not all, but it is much. Last year I gave to a minister friend my copy of David N. Beach's **The Newer Religious Thinking,**—a very modest little volume. He passed it on to a thoughtful man in his parish, and it has borne fruit in the illuminating of dark places in this man's religious thinking. Such experiences lead

out into a large and very fruitful field. Is it not an unused resource?

III. The third point relates to. **the place of the Christian in the Sunday-school.** It is confessedly more difficult to keep adults in the Sunday-school than any other class, unless possibly the young men. They are said to be too busy. The wives and mothers must prepare the dinner; the men are needed somewhere on the outside. But is not the real reason found in the frequent failure of the Sunday-school to meet these Christian folk on the ground of their actual needs? Our formal religious instruction has paid too little heed to the Pauline admonition, milk for babes, but strong meat for men. I would not be unduly censorious; but it has often seemed to me that we offer to our Bible classes a kind of diluted pabulum having only a remote and forgotten relationship with the strong meat of the apostle. The thinking and discussion of the averags adult class tends to move always within the safe and narrow circle of familiar truth. There is often a sense of constraint, a dread of getting away from or beyond the generally accepted thought, which dampens spontaneity and hinders the fullest liberty.

These limitations are but the natural concomitants of our religious instruction as directed in our Sunday-schools. Many of them are perhaps inevitable under any circumstances. But they need correction in the largest possible degree. I can make no better use of the time allotted me here than to state briefly **two principles** which in my judgment underlie a better type of teaching for adult classes.

A. In the first place, the work of the Bible class **should not be too narrowly Biblical.** Truth needs to be seen in its general outreaches and implications. It is true one can never sound all the depths of the riches of the sacred Word by the most minute and patient study. But it is also true that such realization of scriptural truth rewards only the inquiry which is comprehensive and catholic in its scope. By indirection one finds direction out.

Bible class teaching may easily be too elementary. With men and women of the ages of thirty to fifty, some body of fundamental truth may assuredly be taken for granted. When the periodical temperance lesson comes around, it cannot be the richest use of the hour to dwell upon the evils of intemperance with a class of devout saints who have prayed half a lifetime for the better way. One is sometimes reminded of the over-zealous worker who, in the wards of a hospital, gave a tract on the sin of profane swearing to a dear old lady, and another on the dangers of dancing to a good man who had lost both of his legs.

To be fit, the truth must be fresh, and it must be vital, these two,—fresh as ever against the hackneyed commonplaces; and vital in that it lays hold on the real problems of living men and women.

A few weeks ago our Sunday-schools studied a lesson on the Captivity of Judah. The central lesson thought emphasized the captivity as a punishment for the sin of the nation in forsaking its God,—a great and salutary truth. But every member of the adult class may be assumed to know that truth in its broad aspects. In the direct and narrowly interpretative study of the lesson text there was no peculiar chance for really fresh knowledge or thought.

But such a truth has its wider relations and challenges. Is it a **general law** of human history that the unrighteous nation is punished for its sins? Is the under a wide-reaching law? If a nation remains record of the Hebrew peoples unique, or does it come righteous, will it continue to prosper? In actual history has righteousness been a sufficient safeguard against injustice and suffering? How about Poland and Armenia and the Boers and many another historic people? What is the relation of the Divine Justice to human injustice in all such instances? So presently the great truth emerges that here is a law of human history. In the world as God has made it, so long as one nation is unrighteous and selfish, so long all other nations are in jeopardy; for the nations of the earth, like its individuals, are the keepers of one another. Along such lines of inquiry the discussion gets amplitude, room to move in, and it inevitably gets freshness and vitality. We honor the Bible not less but more when we thus follow its invitations out along the broad highway of universal human experience.

B. In the second place the work of the class must **be the work of the whole class.** In this business, no room for silent partners. It is the delicate task of the teacher to create such a sense of co-operation and fellowship that participation on the part of all shall become spontaneous and liberal.

The secret lies in making the session a free parliament in the fullest sense of the word,—a place where every man's word, and every woman's word, has the same value as that of any other; where all formality and distinction are left outside the door, and the gracious quality of Christian fellowship is realized in the amplest measure. It seems utopian, but it is very practical, and it is very beautiful. Every member of such a class makes his or her contribution to its dominant ideals; but most of all they are necessarily shaped by the spirit and purpose of the leader. If he seeks to indoctrinate the class with his own way of thinking, and to lead its deliberation to a predetermined result, all freedom and spontaneity will quickly fly out of the window. If there is any discussion, it will take the form of an endeavor to unhorse an opponent rather than to learn the thought and experience of a Christian brother; and again the spirit of liberty will depart. The Bible class should never become a debating club. Let every one give voice to his opinion, his thought and experience; let the hour of conference bring to the surface all possible points of view; and let the matter rest there. Leave the truth to take care of itself. Leave every member of the class with an enlarged sense of his own responsibility and opportunity as a seeker after the truth. Nothing better than this can come from the contact of spirit with spirit in the unconstrained fellowships of the class room. Or if there be any better reward it will be a deeper sense of this benificent fellowship in Christ, and a holier joy in His service.

In these two broad principles is the quintessence of all good fruitage in the work of the Bible class,—a fresh and enlightened treatment of the theme; and a close sense of unity and comradeship among the members of the class. The one is intellectual, the other spiritual; but they blend together, like noble music wedded to noble words, in the uplift of the heart and mind. May I say it all over again in a very few homely words? If I can get a man to thinking for himself, and then can get him to tell me what he thinks, I have accomplished all I am after in my class. I may not think as he does; but that does not matter. Our conferences may not make plain who is right and

who is wrong; but that does not matter. What does matter is that we two have met together in the presence of the Lord and have done each other good.

In the last analysis the ideal end of Bible class work is identical with the ideal end of pulpit instruction or of any other form of Christian service. If I have emphasized the intellectual aspect, it is because I believe the wider approaches to a growing Christian discipleship lie that way. But the goal toward which we move, along every avenue of life and thought, is not the attainment of any intellectual good, however pure and noble. It is such a transformation of the entire man, body, soul, and spirit, that we shall "become like Him; for we shall see Him as He is."

Church News.

The First Church, Los Angeles, had another delightful twilight communion on Feb. 4, when of 52 to be received, 48 were present. Dr. Warren F. Day, pastor emeritus, is recovering from a severe illness.

Oakland, Fourth.—At the business meeting of this church on Wednesday evening, the plans for the new Sunday-school building were submitted and approved, the directors being given full power to construct the building, which, it is desired and expected, will be completed in time for the Easter services.

Market St., Oakland.—On Wednesday evening of last week, after the prayer-meeting, a reception was given to the seven new members who had united with the church on the preceding Sunday. The program consisted of short addresses of welcome and encouragement and a few well-chosen musical selections. Two more united with the church last Sunday, one on confession and one by letter.,

Notes and Personals.

The report has come to The Pacific that by the will of Mrs. Sophia T. Craig of Sonoma the church received $1,000 for improvements, and the Congregational Church Building Society received $1,000; both payable a year from the date of her death.

At their Monday morning meeting the ministers of San Francisco and vicinity listened to a paper read by Rev. Jas. A. Chamberlain on the subject "What truths are most productive of spirituality." The able treatment of this theme was followed by many expressions of interest and commendation. Rev. R. C. Brooks is expected to give the paper next week. Dr. Adams mentioned the fact that Rabbi Voorsanger preached a very acceptable sermon in the First Church in the morning. Good reports of Sunday services were given.

The Weekly Calendar of the San Diego church has the following notes on the annual meeting of Jan. 31st: "A large attendance; reports uniformly good, some showing a marked advance; $567 for Foreign Missions, a gain of $186. They are supporting a missionary pastor, Rev. Jas. H. Roberts, Kalgan, China. There was an increase of seventy per cent in gifts to Home Missions; 63 were added, 30 on confession. Pledges for support of the church were more in number and more promptly paid. All bills paid and a balance in the treasury. Seventy in the new Home Department of the Sunday-school. The Ladies' Aid Society have $330 in hand after paying for the new piano. A growing spirit of fellowship and a deeper sense of the responsibility and privilege of service. We thank God for the blessings of the past year, and pray that we may go forward into a larger service in the coming year.

At the First Church, Los Angeles, Sunday, the 11th, the tenth anniversary of the dedication of the Hildreth memorial organ and also the tenth anniversary of the installation of Mr. Walter F. Skeele, organist, was celebrated. An overcrowded house at both the morning and the evening service attested the public interest in the splendid musical programs, and the sermons of Rev. William Horace Day, pastor. Several of the organ numbers played by Mr. Skeele ten years ago were repeated on this occasion. Rev. Dr. Day, pastor emeritus, in the morning gave an historic sketch of the genesis of the organ, and of what the organ and organist had been in the church during this decade.

GOLDEN WEDDING OF MR. AND MRS. D. GILBERT DEXTER.

The Golden Wedding Day of Mr. and Mrs. D. Gilbert Dexter occurred on Feb. 6th. During the afternoon the house at 684 Waller St. was thronged with guests who came to tender their congratulations. churches, clubs and societies were represented. Messages of congratulation came from many parts of the United States. It was a happy gathering.

In the evening a genuine surprise was in store for the happy couple. A social took place at the First Congregational Church, and the mature plans of the friends kept the reception to come under cover. The affair was capitally arranged. Deacon T. Willard Beam presided; Mrs. M. E. Robinson rendered appropriate vocal selections very beautifully; Miss Anna Blake recited an original and clever poem. Then at a signal Deacon Stedman struck up the "Wedding March"—the pastor Dr. Adams coming from an adjoining room followed by little Miss Adams, the pastor's daughter bearing a hugh basket of daffodils, and arm in arm came "The Golden Day" couple, who in this order marched to the platform. Dr. Adams spoke words of warm and earnest congratulation. Deacon H. C. Simonds followed with words of welcome and at the close presented Mr. and Mrs. Dexter with a golden fifty dollars from many friends. Dr. Adams introduced Rev. William Rader, who spoke of a long and pleasant acquaintance. The groom was called for and recalled the crossing of the mountains fifty years ago in a blinding snow storm—then the sunshine.

All in all it was an occasion of great pleasure and satisfaction, full of sunshine.

OREGON LETTER.

By George H. Himes.

Mr. Gabriel Shindler and his wife, Mrs. Janette Morrison Shindler, died at a hospital in Astoria during the past week, the latter on February 1st, and the former the next day. While Mr. Shindler knew of his wife's illness, he did not know that she had preceded him to the land of rest.

Since the writer's personal acquaintance with these beloved Christian people began in this city in 1864, it may not be amiss to give a short account of them. Mr. Shindler was born in Glarus Canton, Switzerland, Feb. 24, 1829, and came to the United States with his

parents in 1848, and settled at Galena, Illinois. He learned the cabinet maker's trade, and came to California via the Isthmus in 1851, and followed his trade for a number of years. He operated one of the first, if not the first turning lathes in San Francisco. While he had been trained as a Lutheran, he became a member of the First Congregational Church, San Francisco, about 1854 and at once entered into church duties and privileges with much zeal, and formed the habit of taking some part in the weekly social meetings which he always kept up.

On May 27, 1857, he was married to Miss Janette Morrison, in the First Congregational Church of San Francisco, by Rev. A. L. Stone, D. D., it is believed, and at once sailed with his bride to Portland to make his future home. His wife was born at Perth, Scotland, in 1832, and came with her parents to New Brunswick in 1835, and thence to California via the Isthmus in 1854. She, too, had become a member of the First Church, and thus the way was paved for an acquaintance which ripened into affection, which led to marriage as stated. In all the forty-nine years since the lives of these devoted Christians have been blended together in the truest harmony and thousands of persons have felt the impulse of their kindly greetings and words of good cheer and warm Christian fellowship; and in passing from this to the other world they are still together. When they came to Portland Mr. Adam Hurgren came with them, and all three soon after obtained letters from the San Francisco church, and united with the First Congregational Church of this city on Oct. 30, 1857. From that date as long as they were connected with the church they were a tower of strength, and in labors unwearied. Mr. Hurgren died many years ago. Mr. Shindler much of the time in early days would serve as janitor, teach in the Sunday-school, sing in the choir, lead in the prayer meeting, superintend the Sunday-school, and was always ready to perform any service for the Master which he might be called upon for. In all these labors he had the hearty co-operation of his wife.

Mr. Shindler and Mr. Hurgren, having been fellow workmen in San Francisco, formed a partnership here to carry on the furniture business during the summer of 1857. This enterprise was the first of the kind in Portland, and was successful for many years. A great disaster overtook the firm on August 2, 1873, when a fire occurred, inflicting great loss. Notwithstanding the almost total destruction of all the property acquired during the sixteen years business, the firm resolutely went to work to repair the damage. Not long afterwards, however, Mr. Hurgren died, and the crash following the financial panic of 1873 made the double labor resting upon Mr. Shindler a very heavy burden to carry. But with energy and fidelity he strove on, and never for one moment was known to complain. His business was merged into a corporation and for a number of years was fairly successful. At length, however, advancing years admonished him that he must withdraw from active life, hence he retired in 1895, and soon afterwards took letters from the church here and removed to San Francisco, where he has lived until two or three years ago when he removed to Long Beach, Washington, from which place he and his wife went to the Astoria hospital less than two weeks ago.

The funeral services were held today, Rev. E. L. House, and Rev. J. J. Staub, officiating. Mr. Staub and his father's family came to Oregon a good many years ago as a direct result of Mr. Shindler's influence. And it was Mr. Shindler who first introduced Mr. Staub to the Faculty of Pacific Theological Seminary a little more than eighteen years ago, when he determined to prepare himself for the ministry, which choice also came about as a result of Mr. Shindler's efforts. In his remarks Mr. Staub referred in a most touching way to the kindly spirit of Mr. Shindler, and of how his own course had been influenced by him.

Mr. Shindler was a deacon in the First Church for more than thirty years, and a trustee of Pacific University for almost as long a period. He gave largely of his means to promote the work of the church, besides aided to an extent only the Great Master knows almost every church of the Congregational name in Oregon and Washington during all the years prior to 1880. Mr. Shindler was an ardent supporter of the "Pacific," and the representatives of the Pacific, chief among whom, in the early days, was Rev. S. V. Blakeslee, followed by Rev. John Kimball, were always welcome guests at his home. It was there that the writer hereof first met those brethren. A good man and woman have gone to their rest and their works do follow them.

A notable poineer woman of Oregon died on the 23rd ult. at Forest Grove—Mrs. Persis W. Chandler, at the age of 91 years. Her maiden name was Heald, and she was born in Chester, Vt., Nov. 11, 1814. On Sept. 5, 1838, she was married to Rev. Geo. W. Chandler, in Vermont, and soon afterwards removed with her husband to Franklin, Indiana, where he served as President of a college there for eight years. In 1851 Mr. and Mrs. Chandler crossed the plains with ox teams to Oregon, first locating at Oregon City, where Mr. Chandler engaged in preaching and teaching until 1858, when he removed to McMinnville, Yamhill county, and was chosen as first President of the Baptist College which had just been established there. In this position Mr. Chandler remained, doing excellent foundation work, until 1872, when he became pastor of the Baptist Church, Forest Grove. In 1874 he was stricken with paralysis and lingered along until 1881, when he passed on to his reward, leaving seven children and his wife. "Grandma Chandler," as the widow soon came to be known, was a very intelligent and public spirited woman, and certainly made the world much better for having lived in it. She went about doing good until a recent date, and her sympathies were as broad as humanity. The memory of her good works and kindly spirit will long be a precious memory to all who ever knew her. Two of her daughters live in California—Mrs. W. Lair Hill and Mrs. J. C. Clark, both of Berkeley.

The "talk" for two or more years about connecting Forest Grove with Portland by means of an electric line is now about to crystallize into something definite. The original promoters turned out to be short of funds, whereupon some California capitalists straightway investigated the conditions, and finding them to their liking, took over the whole proposition a few months ago; and now there are nine carloads of rails here for use and the remainder have been contracted for.

Portland, Feb. 4, 1906.

A Roman Catholic priest recently entered the Fuller Institute, Grand Ligne, Canada, to prosecute Bible study. His views were changed by reading L'Aurora, the journal of the society.

Christian Endeavor Service.

REV. HERBERT BEVIER.

February 25.

Topic:—Neesima, and missions in Japan. Isaiah L 4-10.

The study of missionary biography is full of surpassing interest. It is more profitable and stimulating than fiction. The lives of the heroes of missions are not only fascinating and thrilling, but uplifting and enobling. A familiarty with them will help to make us men.

Neesima Shimeta, or Joseph Hardy Neesima as he became known, was one of these heroes. He was born in the city of Tokio on the twelfth day of February 1843, in the house of a prince of the realm. His father was a scribe to the prince and his grandfather held an office of equal dignity. He began to study Japanese and Chinese at six and at eleven years of age sword practice and gymnastics. He loved to study and when prevented in the day time would spend hours at night with his favorite tasks. One day, when he was a youth of sixteen, a friend loaned him an atlas of the United States written in Chinese, which so interested him that he began to grow restive under his restraints and longed to visit the new land. It is said that at this period in a feeling of resentment at his limitations he exclaimed "O Governor of Japan, why do you keep us down as dogs or pigs?" One day on visiting a friend he found a Bible which he borrowed, and by means of it saw and understood, the true God, and that Christ was his Son; that he died for the world, and was the Savior of men.

One day hearing that the prince's schooner was to sail, he took ship secretly, and transferred to another ship reached Shanghai, where in 1865 he set sail in the "Wild Rover" for America. On the way he sold his sword to purchase a Bible. The owner of the ship noticing him, took an interest in him and gave him an education. This man's name was Alpheus Hardy of Boston. The captain called him Joe. Whence he derived his American name, Joseph Hardy. Learning that his benefactor was going to send him to college he wrote "Let me be civilized with the Bible." The words were prophetic of what was to be done for his native land.

Graduating from Amherst College in 1870, and from Andover Seminary four years later, he was ordained as the first Japanese evangelist and left for his home land in December. He was offered positions in the imperial government but declined them all that he might preach Christ to his people. Before leaving America he had made an earnest plea for a Christian college for Japan and secured five thousand dollars for such purpose. After ten years he returned to San Francisco. Then back again to Japan he soon had the joy of seeing his own father converted and speedily of founding in Kyoto the first Christian College and school of Theology in Japan. The Doshisha, for so this enterprise was called was opened November 29, 1875 with eight pupils. There was strong opposition to it at first. The Bible could only be taught as moral science and the enterprise suffered many things, yet Neesima struggled on.

Besides the duties of teaching and administration he did the work of an itinerant missionary, organized stations, attended to a large correspondence taking long and toilsome journeys to the purpose. He wrote "I am convinced the Lord has designed me to bear all sorts of trials to extend his Kingdom through my beloved country." To Mr. Hardy his kind friend "I feel more and more my life is not for me. Whether I live or die I must live or die for Christ." His arduous labors occasioning failing health, he sailed for America once more in 1885, and finding no Sunday-school in a village of Maine where he was resting he founded one. December of that year saw him again in Japan. The Doshisha soon broadened into a University, received endowments, deepened and enlarged its work and at the time of Neesima's death in 1890, had seven hundred students. He continued his beneficent labors zealously unto the end, never tiring, always planning and proposing larger things. Yet modestly regretted that owing to feeble health he had been able to do so little.

He remarked to his wife shortly before his death that he wished no monument. "It is enough," he said, "to have a wooden post stating on it 'The grave of Joseph Neesima.'" He passed away with the words "Peace, joy, heaven" on his lips.

When he was laid to rest a large tent was placed on the college ground and over four thousand people gathered for his funeral. A procession a mile and a half in length, was formed in a heavy rain, students acting as bearers. He could not be buried in the Buddhists' cemetery for he was "the very head of Christianity in Japan," yet Buddhists bore a banner in the company. His very last utterance was "Free education, self governing churches; these keeping equal step, will bring this nation to honor." He was called by one "The pole star of our religion." A few words of his to a friend are suggestive to us, today. "The Christians of our age, being fed and clothed by God they are just like dead matter. Among the many sad things, this is the most deplorable. Even if 39,000,000 of people became nominally Christian this will not suffice to purify society. This should not be lightly thought of."

PRESENT VITAL QUESTIONS IN RELATION TO TURKEY.

The last lecture of the Hyde Lecture Course at Andover on the Turkish Empire, by Rev. Dr. James L. Barton of Boston, was on the topic, "Present Vital Questions in Relation to Turkey." Dr. Barton said in part: "Under treaty rights, American citizens and American property are entitled to every privilege granted to any other nation. In spite, however, of these rights, American interests are directly discriminated against not only by local officials, but also by the central government. Rights and privileges are freely conceded to citizens of Russia, France, Germany, and other countries, which are withheld from American citizens. This is a question demanding the immediate attention of our own government for the preservation of its dignity and the protection of its subjects in the Turkish Empire."

In speaking of the present political questions Dr. Barton said, "The first, and in some respects the most evident difficulty confronting the Turkish government especially manifest to those who reside in the Empire, is the intellectual, civil and moral upheaval caused by the influence of Christian civilization upon the people; as wholly new, and to that country, startling ideas of religious liberty, human rights, and the true functions of a government, have taken hold upon large numbers

out of every nationality and religion in the country. So long as the government of Turkey is conducted according to Oriental 15th century ideas, it is inevitable that there must be conflict, trying both to the government and to the governed. So long as the people were religiously ignorant, knowing little of the world outside and far less of the principles that govern civilized people, they made little complaint. As enlightment came to them, it was inevitable that unrest should come also. Had Turkey been able to adjust herself to the new situation and move forward in her administrative methods, keeping pace with the growing intelligence of her people, she might have been now, one of the strong, compact and thrifty nations of the East.

"She chose otherwise and began early to devise and put into execution, plans for the separation of education and of individual thinking. At the same time, the press was throttled by severe censorship and all who were suspected of thinking for themselves, came under a ban. Turkey in her feeble way attempted to follow the lead of Russia and already was, undoubtedly under the advices of Russia.

"The failure to protect property has discouraged investment of capital. Under these conditions, industries have languished and almost died out. Enterprising men have emigrated in large numbers. When once outside of the country, few are inclined to return so long as present conditions prevail. In fact, the government discourages the return of any who have been abroad, fearing the new ideas they must have imbibed in England and the United States. The Turkish government endeavors to set up and maintain a wall of seclusion against the return of her own citizens who are suspected of being tainted with ideas of modern civilization. Turkey calls such people dangerous characters and throws them into prison as revolutionists.

"This class includes both Turks and Armenians. Among these two classes are found the most enlightened people of the country. Many of the Turks have come into the same modern ideas of a government and its function and would gladly see changes made which would bring Turkey into harmony with all Europe. These are called the new Turks and are classified roughly together as the new Turkish part of it. They are not revolutionists in the ordinary sense of the word. These find no favor with the reigning Sultan and are exiled and even executed without trial.

"Naturally the Turkish government fears the Armenians since they have made such rapid progress in education during the last 80 years. Since Bulgaria became practically an independent state, Turkey has tightened its hold upon Armenia. At the same time, the Armenians seeing the great freedom enjoyed by the Bulgarians, have cherished dreams of the time when they too might be free. While all Armenians have at times indulged in such visions, but few have ever seriously considered the proposition a practicable one. There are however, a considerable number of Armenians who have been driven to distraction by the injustice and cruelty of the Turkish government. These are aware that they are powerless to reform Turkey. They resort to acts of desperation with the hope that Europe will become aroused as it did in the case of Bulgaria and interfere in the interests of the oppressed. They have stirred the Turks to acts of extreme cruelty but have egregiously failed to accomplish their purpose. These internal affairs which stir and face the people almost beyond endurance, are allowed to continue unchecked by European interference because the United States or Europe cannot agree to act together, neither can they trust any one to act for the rest. The influence which was supreme when the treaty of Berlin was signed has been superceded by Russia and she in turn has recently taken second place to Germany. The Sultan, Hamid II, more astute than they all, is able to set rivalry, jealousy, and suspicion against suspicion, jealousy and rivalry, and while they quarrel among themselves, he works his will.

"The present troubles in Russia and the defeat of that country by the Japanese, will undoubtedly weaken her influence over the Sultan. The Emperor of Germany while maintaining friendly relations with the Sultan does not appear to attempt to restrain him in his acts of violation against his own subjects. It is believed that Emperor William might accomplish much in bringing about reform measures in Turkey if he would. There is no doubt that if Turkey would afford her subjects of all classes a safe and just government, it might soon be one of the most prosperous and thrifty countries in Asia, which would compare favorably with governments in Europe.

"We may be sure of one thing and that is, that the methods of government which were successful in the Ottoman Empire six centuries ago, cannot be indefinitely continued. Modern thought and ideas will not submit to the limitations and guidance forever, to the oppressive measures of the middle ages. Dawn is breaking and it is useless for the night to rail at its coming. Intelligence will win in the end and justice and righteousness must triumph. The forces of reform are in operation, in the hearts and in the minds and in the purposes of men of all sections and of all races in the Turkish Empire. Times may be worse there before they are better, but present conditions cannot indefinitely continue and even greater changes are inevitable and at no distant day."

THE REMARKABLE JOURNEY OF AN ORANGE TREE.

W. S. Harwood writes in The Century Magazine for February:

A few months ago I saw in an office in the city of San Francisco a little orange tree about to set out upon what I presume was the most remarkable journey an orange tree ever made. It was growing in a wooden box, the whole tree being not more than four feet in height. It was to be inclosed in a strong redwood case, with openings to allow it breathing space.

The little tree was bound for a far interior point in China. It would probably spend three months on its journey, would stay some time in China, far from the beaten paths of the tourists, and then would begin its homeward journey to San Francisco. Curiously enough, the tree was starting out for China to be cured of a disease. It, in common with a number of other California orange trees, had broken out with a most wretched affliction which was rapidly destroying its glossy green leaves and unfitting it for service. The disease took the form of a tiny insect or scale growth called Depidosaphes Beckii, very small in its individuals, but many in its aggregate and very dangerous. In fact, if the disease should not be checked, it would be likely to do irreparable damage to a great fruit industry.

In China the tree would meet a man who has made a lifelong study of plant diseases and injurious insects.

He spends his time traveling over the world searching for the foes of these pernicious insects. He knows that there is a foe for nearly every one, and it is his business to find that foe. One month he may be in West Australia—which country helps to pay his expenses—another month may see him in Japan, or in India, or Spain, or Siberia. It is a well-known fact that while almost every insect pest has its enemies, the enemies and the pest are evenly matched where the conditions are normal, and no harm is done. When the balance is not maintained, the pest gets the upper hand. Then comes the need of the searcher of pest foes. It is exceedingly difficult sometimes to find the region of the world where the foe exists. It was learned in a roundabout way for example, that in an interior Chinese province this pest of the California orange tree lived side by side with a tiny insect that was an enemy to it. The pest and the destroying insect developed in about equal numbers, so that the balance was preserved and the pest did no harm. The object in sending the little orange tree on its long journey was to take it into the locality where the pest and the insect both live, allow the destroying insect to lay its eggs upon the leaves of the tree, as it always does when it finds a place where its prey is living, send the tree home again with the eggs of the foe upon it, hatch them out in San Francisco, and then send the spiteful little insect out into the infected orange regions to destroy the pest that threatens the orange industry.

LETTER FROM MR. FONG F. SEC.

Editor Pacific: The following may interest your readers as from one whose first experience in America was of being pelted with onions as he rode up from the dock to Chinatown, and whose last is in Columbia University, New York, as a post graduate student. Under date of Dec. 28th, 1905, he writes as follows of a visit to Ellis Island:

"In company with fifty others, from Columbia, another student from China and I boarded the Government steamer for Ellis Island, and soon heard the bell from the Island clanging, and the imposing, palace like station loomed up in the fog before us. Our party was then divided into squads, and different guides took us in charge, explaining the working of the system, but, unfortunately, no steamers came in today so we could not see the plant in actual operation.

We were shown all over the huge structure, and had explained the evolution of the immigrant as he enters the station, till he is in the hands of the railroad agents, to be transported to his desired destination. Kindness and cleanliness seem to characterize the whole place. The immigrants are shown every consideration and assistance; as, for instance, benches are provided so that they may be seated, while in line waiting to be examined. Here also they can have their money changed, buy their lunch and tickets before going on the train, and are thus protected from the sharks. There are four hundred Government employees in the station, with seven hundred steamship and railroad agents who are practically under the control of the Government; and this force handle as many as ten thousand immigrants per day.

I studied particularly the faces, attire and bearing of the immigrants who are detained there, and I cannot help but feel that it is unjust for the U. S. to discriminate against the Chinese laborer, for I feel that he would compare favorably with what I saw today.

The Commissioner gave us a good talk on the actual operation of the service and the principles that underlie it. I afterwards told him that I hope the same courteous treatment will be accorded my people coming in at San Francisco, for I could not refrain from contrasting that splendidly equipped and wholesome building with the dingy and filthy detention shed of the Pacific coast." L. E. G.

THE AMERICAN MONTHLY REVIEW OF REVIEWS.

The special features of this number are a group of illustrated articles dealing with the recent industrial and commercial development of the Southern States, —"The South's Amazing Progress," by Richard H. Edmonds; "The Development of Our Gulf Ports," by R. W. Woolley; "How Galveston Secured Protection against the Sea," by W. Watson Davis, and "The Growth of Southwest Texas;" an interesting comparison between the powers and privileges of the French and the American President, by Professor Munroe Smith, with a portrait of President-elect Fallieres, of France; a suggestive account of the practical contributions made by German science to the nation's industrial advancement, by President Pritchett, of the Massachusetts Institute of Technology; an appreciation of President Harper and his life work by President John H. Finley; and a brief tribute to the late Chancellor Hill, of Georgia, by Albert Shaw. The unique work of the California Promotion Committee is described by Hamilton Wright.

The editorial department, " The Progress of the World," covers the months important developments in domestic and foreign politics.

Hero-worship, too, has had a hand in the making of maps. We have postoffices bearing the names of every President down to and including Mr. Roosevelt. Only two of his predecessors are lacking in the list of counties. Naturally, the favorite in the naming of towns and counties is Washington, and he is the only President for whom a State has been named. But others than Presidents enjoy these honors. Successful soldiers, sailors, statesmen, editors, authors, inventors, the heroes of ancient history and mythology, and even popular actors and athletes, share a like distinction. Our list of postoffices is a long one, and contains names from almost every language, living and dead, and chosen on almost every conceivable principle or impulse. Two counties in Kansas present a curious association of ideas: Greeley county has for its capital a town called Tribune, and Ulyssus is the county seat of Grant. New stations were to be named along a Western railway some years ago, and they were named after the members of a professional baseball team that happened just then to win the championship.—St. Nicholas for February.

Mayor Tom Johnson of Cleveland, O., appalled at the number of suicides and attempted suicides in Cleveland during the past nine months, has appointed a commission whose duty it will be to attempt to dissuade would-be suicides from taking their own lives. Every man or woman in Cleveland who is contemplating suicide is invited to write a letter to the anti-suicide commission and tell their troubles. The members of the commission will then make an effort to remove the trouble. For people despondent from non-employment the commission endeavors to obtain employment, while the needs and wants of others seeking aid are looked after.

For the Quiet Hour.

MIZPAH.

"The Lord watch between me and thee, when we are absent one from another."—Gen. xxxi49.

Go thou thy way, and I go mine—
Apart, yet not afar;
Only a thin veil hangs between
The pathways where we are.
And "God keep watch 'tween thee and me,"
This is my prayer.
He looks thy way, he looketh mine,
And keeps us near.

I know not where thy road may lie
Or which way mine will be;
If mine will lead through parching sands,
And thine beside the sea;
Yet God keeps watch 'tween thee and me,
So never fear;
He holds thy hand, He claspeth mine
And keeps us near.

Should wealth and fame, perchance, be thine,
And my lot lowly be;
Or you be sad and sorrowful,
And glory be for me;
Yet God keeps watch 'tween thee and me,
Both are His care.
One arm 'round thee and one 'round me,
Will keep us near.

I sigh sometimes to see thy face,
But since this may not be,
I'll leave thee to the care of Him
Who cares for thee and me.
"I'll keep thee both beneath my wings"—
This comforts, dear.
One wing o'er thee and one o'er me;
So we are near.

And though our paths be separate,
And thy way is not mine,
Yet, coming to the mercy-seat,
My soul will meet with thine.
And "God keep watch 'tween thee and me,"
I'll whisper there.
He blesseth thee, He blesseth me,
And we are near.

—Julia H. Baker

I WILL GIVE HIM THE MORNING STAR.

From a Sermon by W. A. Quayle, D.D.

We must all of us have seen babies in their mothers' arms on the porches of the night reaching out trivial hands for the stars. And likely enough we smiled and thought how foolish the poor little folks were. The stars are so remote. It seems so necessarily true that nobody can get at them. And there cometh the star-maker, and he saith, "I will give him the morning star."

Now it is apparent, I think, that anybody who has stars to give away is worth listening to. And it must be apparent that it is glorious to be one of the beneficiaries of God and get a morning star for a birthday gift.

And this leads me to urge that in Christ we get things we never would believe we could get. Getting into Jesus is getting into recipiency, ownership. The Christian gets what cannot be had without Christ—transcendency! The stars are God's and he will not sell them, but he will give them away. He will be generous with them. You cannot get the stars, but he who doth own them says, "If you and I keep house together," I will give you the morning star." Transcendency! Being on earth but not being owned of the earth. I buried a woman's baby yesterday, a mere wee, withered leaf lying on a woman's heart; but when it was taken away, it left her heart emptier than the sky after the stars are gone. And what I said to the woman was that for all little folks like that there was a starry path and on either side angels, so that a little one, a babe unschooled to trouble, could not lose the road, but could go straight with fleet feet and fleet wings to the bosom of Christ. Transcendency! All graveyards can be depopulated if Christ is in you and you are in him. And the thing I wonder at by dark and by day is why earth folks when they might have this transcendency for the asking, have it not at all. "I will give you the morning star," says Christ. Give it unto me, O Christ!

Then this thought I would care to impart to your hearts, that Christ is natural, not unnatural to us. What is a man going to get? He is going to get a star. In other words, the leadership of Christ. Religion calls men toward the highways that lead to God. The little lad in his mother's arms is hungering for the stars. Don't you know, little lad, that when things are bewildering, that if we follow our hungers, there is no occasion to go hungry. If only people would be charged with this gospel that they should follow the lordlier instinct of their lordlier hungers to the last step of the way, they would all come out where they all ought to be, close up to the heart of Christ! The leadership of hunger is the leadership of God. "Give me the star," say the infantile hands. "Thou hast the stars," saith the hand of God.

I would likewise charge your thought with this that the star hath the calm of the eternal on it. Now there are different kinds of calms; some of them are manufactured. There are stoical calms and there is the calm of the misanthropy which sneers and says, "I don't care what happens." That is not the calm of the morning star; that is not Christ's calm. The philospher in his calm stands aside to let the world pass, but Christianity rushes into the middle of the road and passes with the world. What is our business but to go out into the road and see if we cannot find somebody to help? I saw a woman yesterday trying to get on a car—a little, old-fashioned woman whom I knew for somebody's mother—and she feebly pulled onto the car and a big fellow sitting there never reached out a hand to help her. What a poor excuse for a man! That is not the calm of the star; it is the imperturbability of a dolt. In Christianity our business is to be out in the road walking with the throng, calling with the victors, mixing in the fight; in the conflict, but having the morning star, namely the calm of conscious triumph. Do you know what calm is, beloved, troubled by many things, pressed by the elbows of the multitudinous throng? Many people when they think they are anxious about God's business, are in fact fussy about God's business. Some people fool around lots and then think they are doing lots. They have not the eternal calm of the star.

Then the morning star is the best star. It says the night is spent. It says that the darkness is about done. Did you ever lie all night long on a bed of pain tossing the covers, head aching, cheeks burning with the scourge of the fever? The nurse said minutes and you thought it was hours. Will it never get daylight? And by and by you turn your burning eyeballs to the eastern window and lo, there shining through the eastern lattice is the morning star! How long the night was and how wearisome, how fretful and how burning with disease! But now the night grows thin and gray and whitens to silver in the eastern sky rim, and the sun drives his golden chariot up the empurpled east, and the night is gone and the shadows are vanished and the day is here! O, morning star! The storms are nearly over and the night is almost chased away!

GEMS OF THOUGHT.

It is dislocation and detachment from the life of God that makes things ugly.—Emerson.

I have never had a policy. I have simply tried to do what seemed best each day, as each day came.—Lincoln.

If a cause be good, the most violent attack of its enemies will not injure it so much as an injudicious defense of it by its friends.—Colton.

When Guthrie, as he lay a-dying, asked the watchers to "sing a bairn's hymn," he was revealing the whole secret. The child in us is our doorway to the Infinite.—J. Brierley.

Stars may be seen from the bottom of a deep well, when they cannot be discovered from the top of a mountain. So are many things learned in adversity which the prosperous man dreams not of.—Spurgeon.

Our Boys and Girls

A JAPANESE STORY.

I recently heard a charming story. It is Japanese. In a certain village were two families, one prosperous and rich, the other merely getting along; yet the former was famous in the village for its unhappiness and the friction between its members, while the latter was equally renowned for its peaceableness and content. The happy family became continually happier—"to him that hath shall be given"; the unhappy family became continually more unhappy—"from him that hath not shall be taken away that which he seemeth to have."

The man of wealth could stand it no longer. He went to his humbler friend, and asked him where he thought the trouble lay. "I have land enough, and house enough, and money enough, yet we are always quarreling and unhappy. You have nothing like the means for comfort and enjoyment I have, and yet your people are affectionate and contented."

The poor man replied thoughtfully: "Perhaps it is because you are all such good people at your house."

The rich man objected that if they were all good people certainly they ought to be happy together.

But the poor man would not recede. "No, you are all good in your house. Now, at my house it is different. We are a very faulty lot, and we all know it. To illustrate, suppose I am sitting on the rug by the brazier, and the maid passing there kicks over my teacup, spilling the tea over the mats. I immediately break out with: 'Excuse me, excuse me. Very stupid of me. No business to leave a teacup out in the middle of the room for people to stumble over. Serve me right.' But the maid will not have it that way. She drops down, wipes up the tea with her handkerchief, and with beaming face cries: 'Oh, master, what a blunderbuss I am! Always stumbling and making trouble. It will only serve me right if you will turn me off without a word one of these days.' You see how it is; we are such a faulty lot all around, and we know it so well, that there is no chance for ill-feeling or quarreling."

And the rich man, after thinking a moment, slowly said: "I see it all. It would be very different at our house. I would turn on the maid with, 'Stupid, what are you up to now? You've only two feet; can't you look out for that number, or are they so big they are bound to hit every object in the room? I'll have to turn you off some day, and get a maid of more delicate build.' And the maid sullenly mutters: 'A lazy man has no business to spread himself all over a room, and get in busy people's way'. I guess you are right, we are all too good—or at least, we think we are."

In the application of this story I will follow the method of an old college instructor of mine. When some special bit of foolishness had been perpetrated, he would express his opinion of it very vigorously, then, looking vaguely around the classroom, but meanwhile pointing his fat finger at the youth deemed guilty, would close with: "I don't mention any names; I put the shoe there." And I, in turn, point my finger at half the people I know, myself included, and without mentioning any names, "put the shoe there."—Rev. H. V. S. Peeke in Christian Intelligencer.

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THE MINISTRATION OF SUFFERING.

Sufferings may, at times, in the hands of God, be punitive, but ordinarily they are not. They are a part of God's design for the education of men in this world. They are pangs of birth into higher states. Suffering is intended to make us let go of things that are lower, and to rise a grade higher. The earthly seeming and the heavenly reality, if you could contrast them, are in wonderful opposition. Here it seems as if God were angry; but in heaven it is seen that He was dealing in mercy. Here it seems as if great disaster had overwhelmed us; but there the breaking of the cloud over us appears as the waters of a bath from which we shall emerge purer, cleaner and more manly.—Henry Ward Beecher.

Sunday-School Lesson.

JESUS' POWER TO FORGIVE.

First Quarter. Lesson VIII.

Mark ii: 1-12. February 25, 1906.

DAILY READINGS.

M. Jesus' Power to Forgive. Mark ii: 1-12.

T. Blotting Out. Isa. xliii: 14-25.

W. A Forgiving God. Psa. cxxx.

Thr. Abundant Forgiveness. Psa. xxv: 1-11.

F. Praise for Forgiveness. Psa. ciii: 1-12.

S. Confession and Forgiveness. 1 John 1.

S. "Strange Things." Luke v: 16-26.

Once when Jesus, in the very house where he was seeking repose, was beseiged by an audience that completely choked up the courtyard and the very approach to it, a stirring incident occurred. Four men, one or more of whom may have had a personal and happy experience of Jesus' power to heal, picked up an afflicted friend as he lay upon his mat, and brought him joyously and confidently to the great Healer. They were not dashed when they found the ordinary approach hopelessly blocked. They did not lay the sufferer down in the street, or even return him to his dwelling. They were the kind who take the kingdom of heaven by storm. They carried the paralytic up the outside staircase to the flat roof. They dug up the hard, sun-dried, earthen roof, enough to admit of their lowering their friend into the room below. Jesus' first words were indescribably comforting: "Son, be of good cheer." But there is a surprising change in the formula. It is not a rebuke to disease. It is a categorical, authoritive remission of sin. The startling words could not escape the notice of the inquisitorial coterie of scribes and Pharisees. It was not intended they should. It was Jesus' gauntlet at their feet. They picked it up, but not in audible words of dissent. Omniscience unveiled their unspoken words as Jesus said: "Omnipotence knows nothing of degrees. One thing is not easier or harder to it than another. It is equally as easy to forgive as to heal, and vice versa. But that you may know that I have authority and power to do both, I will also say to this utterly powerless person, 'Arise.'" He spake, and it was done. No wonder the people said, as the audience dispersed: "We have seen strange things today." "Our eyes never beheld anything to match this scene." "We never saw it on this fashion."

The Teacher's Lantern.

An admirable example, this, of strong and practical human sympathy. This gathering up of those who have been felled to earth by adversity, disease and sin; this carrying them in the arms of a strong faith to him who is mighty to save—'tis angelic work! * * * Power of combination—see that, too, in this stirring word-picture. No one of these four believers could alone have carried his friend to Jesus. The four together did it with ease. The children of this world are wiser in this respect. It is the age of combination in every sphere. Much spiritual force is frittered away in sporadic effort. Let Christians "get together" for the accomplishment of definite ends. * * * Persistence is finely illustrated here. No one of the four got weary in well-doing, or let go his corner of the mattress. Faint hearts would have failed at sight of such obstacles. But these believers were not made of such stuff. They did not once look back. They ran their furrow to the end of the field. This is the quality that wins in every sphere; in religion no less than in art, literature, commerce, exploration and all. * * * Conventional rules were broken and set at naught that day. The sermon was interrupted. Plaster came rattling on the heads of the auditors. Property was injured. But what of that, so a sinner was saved? Welcome any mode that really brings the unsaved to the golden mercy-seat. Public worship is a means to an end, not an end in itself. It is a ladder to convey us to the treasury of grace. Bare ritualism grows very dextrous in gliding up and down the ladder; but it never takes one anywhere.

THE MISSION OF A FLOWER.

By Olive Ward Ely.

"Be flowers fer boys?"

It was one of those hot afternoons in a large city when not a breath of air seemed to be stirring. I walked along the street with some country flowers in my hand. A shadow fell by my side. Turning I discovered a shy little creature worn and pinched of face, ragged and dirty costume. I took from my bouquet some of the brightest flowers and held them out to him. He hesitated, looking from side to side, as though ashamed to be seen.

"Be flowers fer boys?" he repeated. "The fellers in the back alleys says flowers is only fer girls and dead folks."

"I think flowers are for boys," I answered.

"Does you like flowers?"

"Yes, I like flowers."

"Does you love 'em?"

"Yes."

Still he hesitated. Looking up into my face with the sweet confidence of a child he said:

"Be you ashamed to love 'em? Wonst there was a lady gived me some flowers, and I just loved 'em, and the fellers laughed at me, and my dad said, 'What you carryin' them things fer?' An' they tol' me I'd better be a man, and git out and earn some money. But I'll take 'em anyway, fer I love em! I love em!"

He took the flowers in his thin little hands and pressed them to his face. Then, carefully putting them under his ragged coat, he turned to me a face shining with happiness, gave me a hurried "Thank you" and fled down the alley and up a steep flight of stairs.

A few weeks later I visited the place inquiring for the child.

"O, Jimmie! he's dead. We allers thought Jimmie was too good to live. He was took in the night, when no one knowed it, an' he had some posies all smashed up in his hands."—Deaconess Advocate.

"O, papa," said Marie, "do you know the meaning of Christian names? 'William' means good. I wonder what—what 'Arthur' means?" And the girl blushed, O so prettily! Papa put on his severest aspect. "I hope Arthur means business," was the reply.

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A CHILD'S PRAYER.

Dear Father, whom I cannot see,
Smile down from heaven on little me.
Let angels through the darkness spread
Their holy wings about my head,
And keep me safe because I am
The Heavenly Shepherd's little lamb.
Dear God, our Father, watch and keep
Father and mother while they sleep.
Teach me to do what I am told,
And help me to be as good as gold.

—From W. V., Her Book, in Christian Standard.

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